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ANE  
COMPENDIOUS AND BREUE TRACTATE  
CONCERNYNG YE  
Office and Dewtie of Kyngis,  
SPIRITUALL PASTORIS, AND TEMPORALL IUGIS.

LAITLIK COMPLYLT BE  
William Lauder,  
FOR THE FAITHFULL INSTRUCTION OF KYNGIS AND PRENCIS.

*Diligite Iusticiam qui indicatis terram.*

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MDCCLXIV.



## PREFACE.

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So far as I am aware, William Lauder has hitherto escaped all compilers of biographical dictionaries, and is noticed by only one bibliographer.<sup>1</sup>

The copy of his *Compendious Tractate* used for this publication is the property of my esteemed friend, Thomas Leckie, Esquire, M.D.; and I have heard of the survival, to our time, of but one other copy, that mentioned below.

In an Appendix I have entered into particulars as to my reimpression of the present poem, and as to the edition of it by the Reverend Peter Hall. The Notes and Glossary which are added will, it is hoped, be found sufficient.

And here I should have ended my Preface, had I not been enabled to present the ensuing account of Lauder and his writings. For this account I am indebted to David Laing, Esquire, of Edinburgh, the highest living authority on the ancient literature of his countrymen:—

WILLIAM LAUDER, author of the *Compendious Tractate*, now reprinted, flourished during the middle of the sixteenth century.

<sup>1</sup> Bohn's edition of Lowndes's *Bibliographer's Manual*, p. 1319.

He was a native of Lothian, and was born about the year 1520. The precise date and place of his birth, or anything regarding his family connexions, have not been ascertained. But it appears that he had a liberal education, and was, probably, intended for the Church.

In the Registers of the University of St. Andrews we find the name *Willielmus Lauder, La.* (for *Laudoniæ*; the usual mode of recording the district to which he belonged), among the students who were incorporated in St. Salvator's College, in the year 1537. Had he taken his degree of Master of Arts, we might have been at a loss to distinguish him from another *Wylelmus Lauder, Laudoniæ*, who was incorporated, in the year 1542, in St. Leonard's College, St. Andrews. Two years later, in due course of his academical studies, this *Guillelmus Lauder* appears among the Determinants in that College; which shows that he had qualified himself for taking his Master's degree.

On leaving the University, Lauder the poet may have taken priest's orders, and been connected with one of the religious establishments in Edinburgh. He, at least, had early distinguished himself by his literary talents; as we find that, upon an occasion of public rejoicing, he furnished a play, or dramatic representation, which was performed at the expense of the Magistrates and Council of Edinburgh. On the 28th of December, 1554, it is recorded: "The quhilk day, the Provost, baillies, and counsall findis it necessar and expedient that the litill farsche and play maid be William Lauder be playit afoir the Quenis Grace; and that scho be proponit to hir uther [or new-year's ?] gift, with sum cowpis of siluer." And, on the following day, the sum of £42 (Scottish money) was



ordered to be paid for "the goblat dubill ourgilt," and, "sidlik, 16 crownis of the Sun and ane half, for an uther goblat, with which to propine the Quenis Grace."<sup>1</sup>

The occasion of this civic entertainment seems to have been the arrival in Edinburgh of the Queen Dowager, Mary of Guise, from France; having, on the 24th of April preceding, been proclaimed Regent of Scotland, during her daughter's minority.

Four years later, Lauder's inventive powers were again exercised, in producing one of those plays, or moralities, which were so common at that time. It was for the purpose of celebrating the marriage of the young Scottish Queen with Francis, Dauphin of France, at Paris, in July, 1558. Although neither of his plays has reached our times, yet the Council Registers and the Treasurer's Accounts enable us to ascertain the nature of the latter performance, in which the chief personages were the Seven Planets and Cupido.

In the Treasurer's Accounts there are numerous payments under the head of "The expensis maid upone the triumphe and play at the mariage of the Quenis Grace, with the convoy, the [*blank*] day of Julij, anno 1558." Many of these relate to the dresses and previous arrangements; but it is only necessary to quote the following:—

"Item, gewin to William Adamsoun for writing of ane part of the Play & for the recompanse of his part of the play, quhilk he had in keping, at the Presidentis command iv li.

"Item, gewin to William Lawder for the making of the Play & vrytting thairof x li.

<sup>1</sup> Edinburgh Council Records, Vol. II., fol. 406.

“Item, gewin Walter Bynning for paynting of the vii Planetis,  
of the kart, with the rest of the convoy xvi li., xiii sh., iv d.

“Item, for xxiiii [14 ?] elnis of small canvas, til be the vii  
Planetis coittis & hois, with Cupido; price of the ell,  
iiii sh. summa is lvj sh.

“Item, deliuerit to the vii Planetis, with Cupido, xxiiii ellis  
of forbate taffeteis of syndrie sortes of hewis; price of  
the ell, xii sh. Summa is xiiij li., viii sh.”

When Mary Queen of Scots arrived, in person, in the metropolis of her ancient kingdom, in August, 1561, she was welcomed by a banquet, triumphe (or procession), and propyne, at an expense, to the inhabitants of Edinburgh, of 4000 merks. This included “all necessaris convenient for the triumphis and farceis at the Over Trone, Tolbuith, Croce, Salt Trone, and Nether-Bow.” But there is no mention of Lauder’s name, or of the person who was employed to furnish these pageants.

So completely was his fame as an author obscured, that it was not until 1827—when the Rev. Peter Hall, in the *Crypt*, reprinted his *Compendious Tractate*—that such a person was known to have existed.

The original is a small quarto, of twelve leaves, in black letter. It has neither printer’s name nor place of printing; but an examination of the types and wood-cut ornaments leaves no doubt that it came from the press of Johne Scot, who, for some years, seems to have enjoyed a monopoly of the printing business in Scotland. This he carried on alternately at St. Andrews and Edinburgh, between, at least, the years 1547 and 1568.

Two other small poetical tracts, written by Lauder in 1568,

and printed before 1572, were discovered only a few years ago. They were purchased by the late Mr. W. H. Miller, of Craigen-tinny, who had previously acquired the Rev. P. Hall's copy of the *Compendious Tractate*; and are now the property of his successor, S. Christy Miller, Esquire, as part of the rich collection of early English literature in the library at Britwell House, Buckinghamshire. One of these tracts has the following title: "Ane prettie Mirrour, or Conference betuix the Faithfull Protestant and the Dissemblit false Hypocreit," &c.; in 4to., four leaves, black letter; printed at Edinburgh, by Robert Lekpreuik, about the year 1570. At the end: "Quod William Lauder, Minister." The other is entitled: "Ane Godlie Tractate, or Mirrour, Quhairintill may be easilie perceaut quho thay be that ar Ingraftit in to Christ, and quho ar nocht," &c., "Compylit in Metre, be William Lauder, Minister of the Word of God." On each of these titles is a rude woodcut of a satyr holding up a mirror. This latter tract contains fourteen leaves, in black letter, 4to. On the second leaf from the end is a poem, entitled "The Lamentatioun of the Pure Twiching the Miserabill Estait of the Present Warld. Compylit be William Lauder. At Perth. Primo Februarie, 1568 [1568-9]."

It has already been suggested that Lauder was educated for the Church. We possess no information as to the time when he joined the Reformers, whether before, or subsequently to, the establishment of the Protestant Faith, in August, 1560; neither can we ascertain the date of his admission as Minister of the united parishes of Forgandenny, Forteviot, and Muckarsie, in the Presbytery of Perth. It was, most likely, in the year 1563, or 1564, when many of the vacant charges

were supplied. In the earliest "Register of Ministers, and thair Stipends, sen the year of God 1567," his name is thus entered :—

Stratherne.—"William Lauder, Minister of Forgondynye (in 1567), [his stipend] *iiijxx li.* [£ 80], and *xx li.* mair sen Lambmes, 1569."

Lauder was not destined to any lengthened period of service in the Church. On the margin of the Register of Ministers, 1567, it is stated that he "Deid at Candilmes, 1572," that is, in February, 1572-3. This is confirmed by the following extracts from the Accounts of David Murray, Sub-collector of the Thirds of Benefices for Perth and Strathearn; the Accounts for this district of a previous date, and also for the year 1570, not being preserved :—

"Crop 1568.

"In the Defeasance of Money.

"To Williame Lauder, Minister at Forgundynie, Forteviot, Mukharsy, and Mallour, takand in the yeir fourscoir poundis, and pait compleit for the yeir comptit— *lxxx li.*

"Crop 1569.

"To Williame Lawder, Minister at Forgoundynie, Forteviot, Muckarsie, and Malar, takand be yeir ane hundreth pundis, payit thair of *lxxxviiij li., vj sh., viij d.* [£ 98 : 6 : 8.]

"Crop 1571.

"To William Lauder, Minister at Forgoundyny, Forteviot, and Muckarsie, takand be yeir ane hundreth pundis, pait compleit for the year comptit— *l*o* li.*

"Crop 1572.

"To the relict of umquhile William Lauder, Minister at Forgoundyny, Forteviot, & Muckarsie, at command of the Kirk, *lxvj li., xiiij sh., iiij d.* [£ 66 : 13 : 4]."

The last entry was originally made in Lauder's own name ; but the words *the relict of umquhile* and *at command of the Kirk* are added in the margin. Lauder, during his incumbency, had Gabriell Creichtoun to aid him, as "Reidar" in two of the churches, with a salary of £ 20.

NOVEMBER, 1864.



## TO THE REDAR.

### THE CONTENTIS OF THIS BVKE.

And, first, contening the Diffinitiou of ane Kyng and of his office.  
Secundle, Declaryng quhat Difference is thair, before God, betuix  
the Kyng and his Vassall.

And quhat sall becum to Kyngis that contynewis in Iniquitie and  
neclectis thair offices.

Schewing, siclyke, Ane Generall Instructioun to Kyngis, how thay  
sal alsweill inherit the Heuin as the erth.

And how Kyngis suld Elect thare Spirituall Pastoris And Tem-  
porall Iugis.

And how the Spiritual Pastor And temporall Iugis sulde haue  
thame in thare officis.

Quhat sall becum to Kyngis that Electis vnqualifyit Officiaris.

And, last of all, vnto quhose actionis, in speciall, suld Kyngis geue  
rathest actendence.

Compylit be William Lauder, For the Eruditioun of all  
Catholyke Christin kyngis and Prencis; To  
quhome he wyssis Grace, Mercy, and  
Peace, in Iesu Christ our Lorde.  
So be it.





# THE DIFFINITION OF ANE KYNG AND OF HIS OFFICE.

- T**HOCHE God hes creat man to ryng,  
 In euery realme to be as king ; Roma. xiii.  
 And to be had in Reuerence,
- 4 And *with* fer more prehemynence,  
 During his natural curse and lyfe,  
 Abone *ye* man, *ye* chyld, and wyfe ; Sapi. vi.  
Tim. iii.  
i. Pet. ii.  
i. petr. ii.  
Titu. iii.  
Rom. viii.  
Sapi. vi.  
 To be dred, seruit, and obeyit,
- 8 And as thare maister to be weyit :  
     ÿit is this Kyng bot constitute,  
     Vnder God, as ane Substitute,  
 To minister, and cause ministrat be,
- 12 Iustice, to all, with equitie ;  
 Nother to spair, for lufe nor fede,  
 To do dew Iustice to the dede, Deu. xvii.  
 Elyke boith to the ryche and pure,
- 16 And so tyll euery Creature.  
 Without respect tyll ony wycht,  
 Suld kyngs geue euery man thare rycht ;  
 Prouidyng that his Iustice be
- 20 Gratiousslie myxit with mercye ; Pro. xxvii.  
 Exempyll taking of all kyngis kyng,  
 Quhais mercy passith euery thyng.  
 No geir sulde do the faltour bye ; Deu. xvii.
- 24 And kyngs suld heir the pure mans crye,

And helpe thame, rather, in distres,  
 Nor thame that hes the gret ryches.  
 To ponysche Vice, and treit virtew,  
 28 This is ane Prencis office dew.

## HOV KYNGIS HES NO ERTLIE PERMANENCE.

- T**HIR kyngs yai ar bot kyngs of bane;  
 And schort wyl heir yare tyme be gane:  
 And schorte is heir thare loye, I saye,  
 Job. xliii. 32 And euer schorter daye be daye.  
 Rycht as the sande hour in the glasse,  
 Elykewyse dois thare tyme heir passe:  
 Thay haue no surenes heir to byde,  
 36 Bot euer sure that thay mon slyde.  
 Sen it is so, sulde nocht ane kyng  
 Be Vigelant to rewle his ryng  
 In Godlie maner, decentlie;  
 40 To hauld his Realme in vntie,  
 In Amytie, and in concorde,  
 Without Diuisioun or discorde?  
 For, dontles, throuch diuisioun  
 44 Proceidis dissolatioun;  
 And, without Charitie and Peace,  
 There is no Realme that can haue grace:  
 And kyngs sall geue ane compt therefore  
 Roma. xlii. 48 In presens of the kyng of glore.  
 Sapl. vi. At this ilke compt quhat salbe said  
 To thame, and to thare chargis laid?  
 It salbe said, vndouttitlie,  
 52 Geue thay haif rewlit rychteualie:  
 "Cum and resaue for euer more  
 The place preparid for þow in glore."  
 Geue Vitiouslie thay haue thame gydit:  
 56 "Go passe vnto the place prouidit

- To ȝow, for euer to remaine Mathel. xxv.  
 In the Infernall endles paine."  
 Wo be to the, thow euyll seruande, Sapl. vi.  
 60 That wald nocht keip my Iuste commande.

FOLLOUIS THE DISCRIPTION OF THE DIFFERENCE  
 BETUIX THE KYNG AND HIS VASSALL,  
 IN THE SYCHT OF GOD.

- Q**UWHAT is yir kings more than y<sup>e</sup> pure,  
 Except thair office & thair cure ?  
 Nothing, at all, to rekin rycht,  
 64 Different, in to Goddis sycht,  
 Than bene the purest Creature  
 That euir wes formit of nature.  
 For Christe did suffer wyllinglie,  
 68 To saif Man Vniuersallie,  
 And sched, also, quha vnderstude,  
 Als gret abundance of his blude  
 For the pure sely nakit thyng  
 72 As he sched for the Potent kyng.  
 And he thame boith did mak of claye,  
 Quhare to thay mon returne sum daye.  
 Quhat geue thay boith to heuin ascend,  
 76 Quhare thare is Loye withouttin end,  
 Sall this gret kyng be sett more hie,  
 Amangs the heuinlie companye,  
 Be reasoun of his land and rent  
 80 That he had in to erth to spent,  
 Than the pure sely naikit wycht ?  
 I can nocht solue that questioun rycht ;  
 Bot, I trow, as thay boith deseruit,  
 84 Thay sall elykewyse thare be seruit.  
 Bot, I knaw, and thay boith discend  
 Tyll hell, quhare thare is paine but end,
- ii. para. xix.  
 Ephe. vi.  
 Collo. iii.  
 Actu. x.  
 Iaco. ii.  
 i. petri. i.  
 Mat. vii.  
 Roma. ii.  
 Apoc. xxi.

As God forbid that ony do  
 88 That ever he pat lyfe in to,  
 Geue that thare ony places be  
 Sapi. vi. More creuell than vthers in degre,  
 Thare sall it be the kyngis dwellyng,  
 92 With gretynge, raryng, and with jellynge:  
 Because the kyng had in his handis  
 The rewle of hunders and thousandis,  
 Quhome that he sufferit, in his dayis,  
 96 To tyne and perysche mony wayis;  
 And the vile Catyue, naikit and pure,  
 Had of hym self bot onlye cure.

FOLLOUIS QUHAT SALL BECUM TO KYNGIS  
 THAT VITIOUSLIE RYNGIS, NECLECTAND  
 THARE OFFICES.

Prouer. iiii.xxix. 100 **O** kyngis, I mak þow traist and sure,  
 Geue þe neclect þour Prencelie cure,  
 And becum Auaritious,  
 Sapi. vi. Parciall, creuell, or Couatus;  
 With sum dispensand, for pure pakkis,  
 104 That thay may brek þour Prencelie actis;  
 Raisand gret derth, exhorbitent  
 Aganis þour actis of Parliament;  
 Oppressand þour Communitytie,  
 108 And bryngand thame to pouertie,  
 To hounger, hirscheip, and rewyne;  
 Puttand the pure in poynt to tyne;  
 And selland, so, the Commoun weill  
 112 Off thame that ar þour liegis leill:  
 Sufferand sic wrang for to be done,  
 Sapi. vi. That Kyng that sitts all kyngis abone,  
 Quha heiris and seis all that is wrocht,  
 116 And knawis euery hartis thocht,

- Sall nocht onlye heir þow torment  
 With greuous plaige and ponyschement,  
 Bot sall, quhen þe may nocht amend,  
 120 Plaige þow with paine that hes no end.  
     þour namis, thay salbe scrapit oute  
     Furth of the Buke of lyfe, but doute ;  
     And þour successioun thay sall be  
 124 Eradicat frome þour ryngs, trewlie,  
     And genuin to vncouth Natioun,  
     To Ioyse þour Habitatioun.  
     þour vitious lyfe, and Couatyce,  
 128 And the abusyng of þour Offyce,  
     Vsand þour fleschelic vane plesuris,  
     Oppressand þour pure creaturis,  
     And þour fals glosing of the wrang,  
 132 Sall nocht mak þow to rax heir lang ;  
     Bot it sall be, the fairmeir thyng  
     Sall first depose þow frome þour ryng,  
     And mak þow lose þour latter waige,  
 136 Quhilk is the heuinnis heritage.  
     So, for þour wrang, but proces more,  
     þe sall tyne heuin and wardlie glore.  
     Geue þe contynew and Indure,  
 140 Off thir forsaidis þe sall be sure.

Pro. xxxix.  
 Psal. ii.  
 Eccl. xxxvii.

- Mark, kyngs, how I haue heir breiflie  
 Diffynit þour names and Dignitie,  
 þour office, dewtie, and þour cure,  
 144 That þe aucht tyll all Creature ;  
     And quhat gret difference, is, at all,  
     Betuix þow and þour pure Vassall ;  
     And, last, how I haue, fynallie,  
 148 Declaird quhat wo and miserie  
     Sall lycht on þow, and on þour seid,  
     That to þour office taks no heid.  
     And, now, geue that þe wald be leird

- 152 To bruke and to Inioye the eird ;  
 And geue þe wald that þour ofspryng  
 Did lang in to þour regiones ryng,  
 In weillfare and prosperytie,  
 156 In grace, peace, and cherytie ;  
 And, also, geue þe do pretende  
 Haue heuinlie Ioye vnto þour ende,  
 Than follow this nyxt Instructioun,  
 160 Maid for þour Eruditioun.

FOLLOUIS THE INSTRUCTIOUN TO PRENCIS, HOW  
 THAY SALL ALSWEIL INHEREIT THE  
 HEVIN AS THE ERTH.

- ATTEND, O Prencis, and tak tent  
 Vnto this Doctryne Subsequent ;  
 And thareto wyselie do aduert,  
 164 And prent the samyn in þour hert.  
 First cause þour prechours, all and od,  
 Trewlie sett furth the wound of God,  
 But fectioun, fraude, or flatterie.  
 168 Latt it be knawin to ilk degre,  
 That all may vnderstand, and knaw  
 To lufe and feir his Godlie law ;  
 In the quhilk Law þe may vpbyryng  
 172 þour liegis, as ane godlie kyng ;  
 Throw quhilk Law, also, thay may leir  
 þow as thare kyngs and Prencis feir,  
 And do þow homage and reuerence,  
 176 With all detfull Obedience.  
 For thay that ar ane faithles clan  
 Can nother dreid God, kyng, nor man.  
 Quhare faith is nocht, no grace can be,  
 180 Bot Myscheif, wo, and myserie ;  
 And, quhare faith is, thare is all grace,  
 Thare is prosperitie, lufe, and peace.

Tim. iiii.  
 Sapi. vi.  
 Luc. xix.

Dani. vi.

i. Tim. ii.

The Liegis of the vngodlie kyng

Prouer. liii. xxix.

184 In daylie trubbyll thay sall ryng;

For thay tak nother thocht nor cure

But reuth for to oppresse the pure.

Thay haue nocht God before thare Ee,

188 Bot seruiss thare Sensualytie:

And swa that realme is neuer at rest;

Bot styll the pure ar sore opprest.

Thus, without kyngs Y-groundit be

192 In Goddis wound of verytie;

Thare Liegis, also, godlie men,

Doand goddis wound, parfytly ken;

And but trew precheours; I mak plaine,

196 All Realmes sall vnderly gret paine,

And sall nocht mys the scourge and rod

Off the hie puissant and mychtie god.

Also (I saye) vnto þow, Kyngis,

200 þe sall be plukkit frome þour ryngis

Rycht dulefullie, withouttin dreid;

Nocht onely þe, bot als þour seid;

And haistellie, or euer þe knaw,

204 þe salbe plagit, one and aw,

Boith with the sweird, the fyre, and pest:

I mak it to þow manyfest,

Sett þe nocht furth Goddis wound on hycht,

208 And mak it cum vnto the lycht.

Geue þe Indure vnto þour fyne,

þe sall nocht mys the sam rewyne:

For God sall steir vpe Nationis

212 Aganis þour Generationis,

Quhilk sall, at schorte Narratioun,

Bryng þow to dissolatioun.

Thocht, to defend þow, þe wald prease,

216 þe sall haue nother harts nor grace,

Except with goddis wound þe be armit,

And it into þour herts confermit.

- Itt suld nocht be hid, nor obscurit;  
 220 It suld nocht be throung down, nor smurit;  
 Itt suld nocht wreistit be, nor wryit,  
 Nor vnto prophane thyngs applyit.  
 Itt suld be precheit to all dois seik it:  
 224 Itt nother suld be päird nor ekit,  
 Saif Scripture with Scripture þe expone  
 Conforme vnto the trewtwiche stone,  
 Quhilk is the auld and new Testament,  
 228 Quhilk suld be taucht most deligent  
 Be faithfull Pastors that preche can  
 But feir of ony erthlie man.  
 Thay suld nocht be abasit to preche,  
 232 Nor for no kynde of fauour fleche;  
 Bot trewlie thay suld do thare cure,  
 But feir of ony creature.  
 Wo be to thame that dois knaw  
 236 Godds wourd, syne dois the contrar schaw,  
 In Pulpet or in preching place  
 Speking aganis godds wourd of grace.  
 Better to thame haue bene vnborne:  
 240 Thay ar the peple that ar forlorne,  
 Quhilk nother sall be heir nor hyne  
 Remittit for thare fals Doctryne.  
 Preis neuer, O Prencis, in þour cure,  
 244 No waye for to oppresse the pure:  
 Be nocht gredie nor Couatus;  
 Be Liberall, gude, and gratus;  
 Be humyll, meik, and pacient,  
 248 And to do Iustice diligent.  
 Help thame that help of þow requyris,  
 Conforme vnto thare Iuste desyris.  
 Be nocht our facill for to trow,  
 252 Quhill that þe try the mater throw.  
 Preis euir to win þour Liegis hartis,  
 Rather than Conqueis gold in cartis.

Apos. xxii.

Hebru. x.

Eccle. xxxii.

Deu. xvii.

Rom. xii.



- Haue þe thare herts, I say expresse,  
 256 Than all is þours that thay possesse :  
 Than neid þe nocht, no tyme nor ceasone,  
 Be ferit for falsset or for treasone :  
 Than can þe be no maner want  
 260 Gold, thocht þour pose wer neuer sa skant.  
 And gredie Prencis, dowlteslie,  
 Sall nocht fail to end myserable :  
 For oftymes it is cleirly kend,  
 264 Wrang Conquest maks myschenous end.  
 Att schorte, þe daylie do aduert  
 To serue þour God with faithfull hert.

FINIS.

- NOW haue þe, Kyngs, my Document,  
 268 Quhilk in þour herts, I pray þow, prent ;  
 And, doying this, þe be nocht feird  
 But doute for to possesse the eird :  
 þour seid and þour Posteritie  
 272 Sall, efter þow, ryng happellie,  
 And sall, at last, but proces more,  
 Heir throw cum to the heuinis glorie.

- þITT want þe, Kyngs, þour Officiaris  
 276 Ciuile And Gostlie Mynistaris.  
 Attend heirfor, quhow þe sulde chuse  
 þour Pastoris that suld precheing vse.

# FOLLOUIS THE ELECTION OFF THE SPIRITUALL PASTORES.

- 280 **O** kyngis, quhen that þe go to chuse  
 þour pastours that suld preching vse,  
 þe suld not chuse thaim for yair blude,  
 Nor for thare ryches, nor thare gude,

- Nor for thare plesand parsonage,  
 284 Nor for thare strenth nor vassallage.  
 3e sulde nocht chuse vnto that cure  
 Ane Vinolent nor wod Pasture,  
 1. Tim. iii. No aleprie hird, nor errogant,  
 288 Bot prudent, wyse, and vigelant ;  
 No Pastor gewin to feid the flesche :  
 All sic 3e suld frome 3ow depesche :  
 None couatus of wardly glore,  
 292 None to heape ryches vpe in store,  
 None hasardours at cards nor dyce,  
 None geuin to foule nor fylthie vyce.  
 3e suld not chuse thame cause 3e lufe thame,  
 296 Nor for no fauour suld promoue thame  
 To that most gret and wechty cure,  
 Except 3e vnderstude, moste sure,  
 1. Tim. iii. Thame apt and ganand for the 3ok,  
 300 For to Instruct the christin flok,  
 And, with exempyll of thare lyfe,  
 To edefye Man, Maid, and wyffe.  
 3our Hirdis thay suld be harborus,  
 304 Godlie, gude, and gratiuous,  
 1. Tim. iii. Mercyfull, modest, and meik,  
 Cheritabyll to the pure and seik.  
 Hirds suld nocht spair, for fleschelic paine,  
 308 To passe in wynd, frost, snaw, or raine,  
 But hors or mule, vpon thare feit,  
 To preche, with humyll hert and spreit,  
 Godds trew wourd, moist clene and pure,  
 312 To euery kynde of Creature ;  
 As Peter did, thare predecessour,  
 Geue thay wald be his trew successour.  
 Bot, thocht thay ryde on mulis or hors,  
 316 Itt is bot small regarde or fors,  
 Swa thay godds wourd wald trewly teche,  
 And it plaine to the peple preche.

- So suld þe cheis þour Pastoris gude  
 320 That hes the fouth of heuinly fude  
 To satisfie the houngre scheip  
 Quhilk in thare cure thay haue to keip.  
 Sic Pastoris wyll be weill content  
 324 To leif vpon the fer les rent,  
 Nor hes sum Vicare for his waige,  
 Or Rector for his Rectoraige.  
 Heir, quhat our Pastoris thay may spend,  
 328 Me neidis nocht schew ; sen it is kend.  
 Geue thay godds wourd hes weill declaird,  
 I saye thare leueings ar weill waird ;  
 And, geue thay haue the floke abusit,  
 332 þe, Kyngs, sall be for that accusit  
 Be the gret potent kyng of kyngis  
 That heris and seis all thir thyngis ;  
 Because þe mouit thame to sic curis  
 336 Quhilk nother techis ryche nor puris.  
 Heirfor consider, O þe kyngis  
 That at thir present houris ryngis,  
 Geue þe haue chosin þour Pastoris thus  
 340 As I afore haue done discus ;  
 And geue thay haue thir properteis,  
 Thir gude conditionis and qualyteis ;  
 And geue thay dewly do thair cure  
 344 To euery kynd of Creature  
 That thay ar detbound for to do :  
 I pray þow tak gude hed heir to.  
 Geue myster be, mak reformatioun,  
 348 Rycht as þe lufe þour awin Saluatioun.  
 It wyll be to þour chargis laid ;  
 And to þow, Kyngs, It wyll be said :  
 "Wo be to þow, that gaif my scheip  
 352 To gredie raueand Wolfis to keip."  
 þe, kyngs, hes wyte, of this be sure,  
 That pat sic Pastoris to sic cure.

1. Tim. iii.

1. Tim. iii.

Mend this, O kyngs, or it be lait :  
 356 For ȝe leue in ane feirfull stait.

**M**ERK, heir, how I haue schawin ȝow cleir  
 The way, the fassoun, and maneir,  
 Hov ȝe ȝour spiritual hirdis suld chuse ;  
 360 And how yai hirdis yar lyffs suld vse ;  
 And how thay suld Instruct thare floke  
 That ar subiectit to thare ȝoke ;  
 And, als, quhow God sall ȝow correct,  
 364 Geue ȝe vnqualifeit hirds Elect.

Now followis nyxt, and, first of all,  
 To chuse ȝour Iugis temporall ;  
 To quhilk my pen I sall prepare,  
 368 With helpe of God, for to declare  
 How ȝe sulde cheis thame faithfullie,  
 And of quhat fassonis thay suld be ;  
 And quhat gret Maledictionis,  
 372 Quhat plagis and sore afflictionis,  
 Sall fall wpon the realmes and kyngis  
 Quharin no faithfull Iugis ryngis.

FINIS.

# FOLLOUIS THE ELECTION OFF THE TEMPORALL IUGIS.

**O** Prudent Prencis, marke wyselie,  
 376 With Pringnant wyttis & walkryfe Ee,  
 ȝour Iugis quhen ȝe go to chuse  
 That vnder ȝow suld Iustice vse.  
 That thyng is gret ȝe go to do ;  
 380 And ȝe sulde tak gude heid thare to.  
 In this Consistis, withouttin fail,  
 Boith the wyynning and tinsail

- Off your hail Region and ryng  
 384 That þe haue in your gouernyng.  
     Thay suld be of ane lynage leill ;  
     And, suthlie, þe suld know thame weill  
     That þe promoue to sic ane place,  
 388 Seyng so wechtie is the cace.  
     Goddis worde suld cleir to thame be knawin,  
     And in thare harts it suld be sawin ;  
     And þe suld prudentlie consider,  
 392 Thare lyfe and it aggre to gidder.  
     For mony with thare mouth professis Psalm.  
     Goddis wound, that daylie it transgressis.  
     Wourdis ar bot wynd, I say in deid, Jaco. ii.  
 396 Withoute gude werks of thame proceed.  
     We may wyrk weill ; and, we liste call,  
     The Lorde hes hecht to heir ws all, Mat. vii.  
     And for to geue ws, liberallye,  
 400 With gude wyll, grace and mercy fre.  
     Swa, without Iugis cleirly knaw  
     The wound of God, and als his law,  
     It is impossibyll, verralie,  
 404 That he ane faithfull Iuge can be.  
     Bot quha goddis wound hes in his hert,  
     And thareto daylie dois aduert,  
     The feir of God sall hym defend ii. Para. xix.  
 408 Frome wyrking wrang, vntyll his end ;  
     So that he sall tyll euery wycht  
     Do that thyng quhilk accords of rycht.  
     Vngodlie Iugis, for Solistatioun  
 412 Of Potestatis with wrang Narratioun,  
     Wyll tak bot lytill thocht or cure  
     But reuth for to oppresse the pure. Pro. xxi.  
     This Iuge is blynd, and may nocht se ;  
 416 For he wants God afore his Ee.  
     He knawis nocht god, nor þit his law ;  
     And so of hym he stands no aw,

Pro. xxix.

- In Court, in Parliament, or Cessioun,  
 420 Planelie for to commit Oppressioun.  
 Iust Iugis aucht, with humyll hertis,  
 To heir the playnt of boith the partis,  
 And nocht on heid, without discretioun,  
 424 Determe withouttin Iust cognitioun.  
 Gret murmour is, and mony sayis,  
 That sum Solistars, now thir dayis,  
 Vincusis Laweris in thare cause,  
 428 For all thare ledgin of the lawis.  
 Suithlie, I thynk sic Solistatioun  
 Gret myster hes of Reformatioun;  
 Because it smellis, vnfenēitlie,  
 432 To verray percialytie;  
 Quhilk Percialytie smoris doun  
 Iustice in euery land and toun.  
 I saye your temporall officiaris  
 436 Thay suld be faithfull Mynistaris,  
 Nocht haueand respect, regaird, nor Ee,  
 To wardlye ryches nor dignytie,  
 To Tergate, Chenis, nor goldin Ryngis,  
 440 Hors, clethyng, money, nor siclyke thyngis.  
 For fauour of Freindis, nor fois feid,  
 No wrang Decretis thay aucht to leid.  
 Thay suld be sober and pacient;  
 444 Thay suld be secreit and prudent;  
 Thay suld be wyse and virtuous;  
 Thay suld be gude and gratius.  
 Thay suld be walkryfe on thare curis;  
 448 Thay suld haue knowlage of boith the Iuris,  
 Als weill the Canone as Ciuile law:  
 Thay suld thame vnderstand and know.  
 For blynd men (as I haue feill)  
 452 Can nocht decerne fair colours weill:  
 No more can Iudgis Illitturate  
 Discus ane mater (weill I wat).

- Frome all Inuye thay suld be fre,  
 456 Frome Malyce, Yre, and Creueltie,  
 Frome flattrie, falset, and dissait,  
 Frome toulþe, bergane, and debait,  
 Frome heycht, frome haitrent, and frome luste,  
 460 Quhilk makis Iugis lief Iniuste.  
 Thay suld be clene of euery vyce,  
 And, speciallie, of Couatyce :  
 For gredie Iugis, I þow assure,
- Eccle. xx.
- 464 Doith sell the causis of the pure.  
 Geue thare be sic, I know of nane :  
 Thay know, thare selfis, that buddis hes tane,  
 To hurte the pure, syne latt passe fre  
 468 The ryche. O Lord, to this haue Ee ;  
 And help the pure that ar in stres  
 Opprest and hereit mercyles.  
 Traist, Kyngis, that thare is no refuge :  
 472 Except þour Iugis Iustlie Iuge  
 The causis of all Creaturis,  
 Boith of the ryche and of the puris,  
 þour Crown, Sworde, Ceptour, & þour wand,  
 476 Thay sall be tane out of þour hand,  
 And geuin to vtheris, frome þow and þouris,  
 That wyll do Iustice at all houris.  
 The Maledictione of the pure  
 480 Sall on þow and þour seid Indure,  
 Vntyll that þe be rutit oute.  
 This sall nocht faill, withouttin doute ;  
 Bot it sall lycht, quhen god dois pleis,  
 484 Howbeit þe leif now at gret eis.  
 Thocht God ane quhyle he dois ouir se þow,  
 Thynk weill he dois behauld and Ee þow,  
 And wyll þow vesy, quhen þe leist weine,  
 488 Syne turne þour myrth and Ioye in teine.  
 Be wer, tharefor, with walkryfe Ee,  
 And mend, geue ony myster be.

- 492 **N**OW, Kyngis, I pray þow, fynalie,  
 Prent euer in þour Memorie  
 To help the pure and Fatherles  
 That lȳis drownȳng in distres.  
 The pure Wedow, that wantis hir man,  
 496 Help hir with Iustice, geue thow can.  
 Geue that þe fynd thare actionis rycht,  
 Help thame with all þour strenth and-mycht.  
 For no rewarde, gyft, nor propyne,  
 500 Thole none of thir twois causis tȳne:  
 For, geue thow do, gret God, trewlie,  
 Hes hecht on the Auengit be.  
 Now haue I breuelie heir furthschawin,  
 504 And to þow, kyngis, I haue maid knawin,  
 Efter my sober wytt and mycht,  
 How that þe suld Elect moist rycht  
 þour Iugis that suld Iustice vse,  
 508 And quhome þe aucht for to refuse  
 Frome that gret office, chairge, and cure;  
 And of quhat plagis þe sall be sure,  
 Geue þe chuse Iniust Officiaris,  
 512 Gredie and peruerst Mynistaris;  
 And how þe suld nocht spair for panis  
 To help the wedowis and pure Orphanis.

Leuit. xliiii.

- 516 **Q**UWHILK thyngs, I pray þow, wysely merk;  
 And thȳnk it is aȳ wechtie werk  
 To chuse thame rycht: as I haue said,  
 The haill thyng to þour charge is laid.  
 Geue thay wyrk weill, the better is þouris,  
 520 þour Hearis, and als þour Successouris.  
 Geue thay do nocht, þe may sure trow,  
 The haill wyte sall redound to þow;  
 And þe sall poynist be thairfore  
 524 Be the gret potent Prence of glore.

FINIS.



THE EXCUSATIOUN OFF THE MAKER TO ALL  
CATHOLYKE KYNGIS AND PRENCIS.

**T**HOCHT I haue said ye verities  
In sempyll maner, faithfullie,  
As to my knowlage dois apeir;  
528 3it humelie, with hert Inteir,  
I wald beseik your Maiesteis,  
My dytement did 3ov not displeis:  
Bot into gude part tak it weil;  
532 Sen I haue wrocht it of gude 3eill,  
And of na Malyce nor Iniure  
To ony erthlye Creature,  
Bot onely for the prosperitie  
536 Of Prencis and thare Posterytie;  
As I sall answeir to heuinnis Kyng,  
That heris and seis euerye thyng.

FINIS.

THE DEPRECATIOUN OF THE MAKER FOR ALL CATHO-  
LYKE KYNGIS AND PRENCIS AND THARE LIEGIS.

**T**HE Potent Kyng of kyngis all  
540 Preserue all Prencis Catholycall;  
The leill trew Liegis of ilk land,  
That thay in perfyte faith may stand:  
And grant to thame sic happye grace,  
544 That thay may leue in rest and peace,  
In Lufe, Amytie, and in concorde,  
Without Diuisioun or discorde;  
As suld all faithfull Prencis trew.  
548 Fair weil: I saye no more: adew.

FINIS.

And Imprentit In the 3eir of God  
Ane M.V.C.LVI.

## RESPICE FINEM.

The Lord Menteine the Faithfull Floke  
With Strenth to Drawe in to his joke.

## APPENDIX.

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THE preceding text strictly reproduces, down to its graphical variations, the original edition of Lauder's *Compendious and Breve Tractate*. The title of the poem and the headings of its divisions, there expressed in small letters, here appear in capital, but without further change. The abridged title and the head-lines are my own; and so, throughout, are the punctuation, and the notation of the lines of the poem.

Chalmers is of opinion that Jhone Skott tampered with the spelling of Sir David Lyndesay, in the way of anglicizing it. If Skott really did so, it may be conjectured that he served Lauder after the same fashion. His possible innovations I have, however, left undisturbed.

The only liberties which I am conscious of having taken with the first impression are as follows. The contractions for *e*, *is*, *n*, and *th* have been expanded; and the expansions have been italicized, to mark this fact: while the Gethic symbol *ȝ*, as not being determinate in its equivalence, has been retained. In the heading in p. 8, I have exchanged *roth* for *orth*. In l. 191, I have supplied the hyphen of *Y-groundit*, instead of *Y groundit*. In l. 322, I have put *Quhilk* for *Quhillk*; and, in l. 375, *wyselle* for *wysselie*.

In l. 199, the parentheses would seem more appropriate, if they enclosed the words *I saye unto ȝow, Kyngis*. In l. 217, *Except* is, I suspect, no printer's blunder. In l. 226, the metre shows, pretty satisfactorily, that *treutwiche stone* was intentional. In l. 263, I have advertently left *oftymes*; and *conmit*, in l. 420.

The edition of 1556 has two large wood-cuts, roughly executed; the one on the title-page, and the other at the very end. The first, representing a king in state, is between the title and the initial Latin motto; the second, suggesting doomsday, stands between the words *respice finem* and the couplet I have printed just underneath them. A third illustration, of smaller size than the other two, follows the colophon. It is

a picture of Hercules striking a centaur; the same that is seen in Jhone Skott's first edition of Lyndesay's *Monarche*, at the termination of the Third Book.

Lauder's *Tractate* was reprinted, with a few explanations appended, by the Reverend Peter Hall, in the first volume of a short-lived periodical, *The Crypt, or Receptacle for Things Past*: Ringwood, 1827. But scarcely for any two consecutive lines, notwithstanding his implied profession of exactness, does Mr. Hall deserve the award of due fidelity. Even in the short Table of Contents, he has permitted himself no fewer than twenty-three deviations from the old spelling. Unguided by any intelligible principle, he archaizes words, modernizes them, and distorts them into forms that have never existed. Of his carelessness some idea may be formed from the subjoined specimens: l. 5, *curse of lyfe*, for *curse and lyfe*; l. 97, *captyve*, for *Catyue*; l. 293, *hasardous*, for *hasardours*; l. 419, *or parliament*, for *in Parliament*; l. 432, *betray*, for *verray*; l. 487, *help*, for *vesy*. In seven instances, his own oversights, accepted as genuine readings, are made the subject of remark in his notes and glossary; which, for the rest, teem with misapprehensions. The very date of imprint of the poem he gives in its modern form, M.D.LVI., and not M.V.C.LVI. We must here multiply together the v. and c.; that is to say, not treating them as if they were ordinals.

## NOTES.

\* \* Throughout the poem, the participial and adjectival forms in *and* and *ing* are employed indiscriminately; and so are those in *it* and *d*.

Concurrently with the plural of the verb, used as such, we find, put in its stead, what is, now, restrictively the singular.

Lauder is a slovenly metrist. Thus, we have hypercatalectic lines in 21, 55, 56, 92, 257, 258, 295, 296, 313, 314, 347, 348, 391, 392, 393, 394, 411, 412, 429, 430. Slurring, more or less violent, is necessary to render scannable lines 11, 59, 90, 124, 128, 175, 182, 198, 223, 225, 227, 240, 306, 342, 359, 364, 403, 437, 438, 440, 441, 448, 477, 514, 535, 536, 537, 540, 545. Further, in lines 156, 304, 305, 311, 382, 441, such freedoms of resolution are resorted to as *grâce*, *gödlîë*, *mëik*, *möist*, *böith*, *föls*. In line 235, if we do not read *thämë*, we have to read *döls*; and, in line 451, we are obliged to read either *häuë* or *fëll*.

L. 1. *Creat*, 'created.' The latinistic form of the participle passive occurs in lines 9 and 124, also. For *ministrat*, l. 11, we must assume an unused verb, as in the case of our *situate*.

L. 7. *Dred*, 'dreaded.' And as is the participle, so is the preterite. The Scotch to this day use—what once was English—*pled* for *pleaded*; and they formerly used *show* for *showed*. *Pled* and *show*—which latter still survives in some of the Eastern Counties of England—are distinctive, in America, of an uneducated New Englander.

*Seruit*. As this line evidences, the desinential *it*, for *ed*, makes a separate syllable, or not, at the pleasure of the poet. Even *naikit*, in l. 97, must be read *nakt*.

L. 9. *Constitute*, 'constituted.' See note on l. 1.

L. 11. Modern English would here expect a *to* after *cause*. See, for like idioms, lines 157, 165, 173, 397, 500, 502.

*Ministrat*, 'ministered.' See note on l. 1.

In *minister* and *ministrat*, which must be read *minster* and *minstrat*, we have the first examples, in the poem, of the numerous violent slurrings referred to in the introductory note.

L. 21. *Kyngis*. In the language of this poem, a substantive with a consonantal ending forms the possessive and the plural by annexing *is* or *s* to the singular; its final consonant being, in some cases, doubled: a substantive with a vocalic ending forms the possessive and the plural by changing that ending for *is* or *es*.

Such a form as *kyngis* is, however, perhaps less common than such a one as *kyngis*.

As to *regiones*, l. 154, it seems that we are to assume, for its singular, *regions*.

Again, such a form as *names* is by no means so frequent as *namis*.

Exceptions to the foregoing rules are presented in *lyffe*, *maiesteis*, *properteis*, *qualyteis*, the plurals of *lyfe*, *maiestie*, *propertie*, *qualytie*.

In prosody, *kyngis*, for example, is, generally, one syllable, but may be made two. See lines 21, 116, 192, etc. In lines 411, 453, and 463, *iugis* or *iudgis* is a single syllable. *Names*, *realmes*, etc. are everywhere monosyllables; and so is even *ryches* in l. 438.

L. 23. 'No wealth should stand the offender in stead.'

L. 26. *The gret ryches*. A similar introduction, apparently superfluous, of *the* is frequent in our poem. See, for instance, lines 58, 274, 320, 324, and the heading in p. 8.

A relic of this ancient usage is to be seen in the expression *to put to the rout*; and *the which*—see *the quhilk*, l. 171—for *which*, is far from obsolete.

It is not unusual to hear a vague and awful significance gratuitously attached to the phrase *he shall die the death*: S. Mark, vii., 10. The phrase *at the last* is of precisely the same description, as regards *its the*.

"Lyndsay, with the old English writers, made a very improper use of *the article*; as, indeed, scholars at present make a very anomalous use of that essential part of speech: as we know from Lowth. Lyndsay has 'of *the* deith,' for 'of death'; 'put to *the* deith,' for 'put to death'; 'put to *the* flicht,' for 'put to flight.' And so he writes '*the* heven,' '*the* hell.' On the other hand, he omits the article in some cases wherein it is now more fitly adopted; as, 'of *the* haly kirkis,' for 'of *the* haly kirkis.'

This mode of expression is common in the old Scottish acts of parliament, which were not always penned by very cunning scribes." Chalmers: *Poetical Works of Sir David Lyndesay*, Vol. I., p. 154.

L. 29. *Bot kynys of bane*. The King and Queen of the Bean are no strangers to those who are acquainted with the festivities of Twelfth Night. Being chosen for that occasion only, they are frequently subsidized, in old English poetry, as types of ephemerality.

The Rev. Peter Hall defines *bane*, in the expression under notice, by "destruction."

At least in certain parts of the West of England, all church-people are still familiar with the King of the Bean. That, in Scotland, this character had long ago become little more than a name, might, at first sight, be inferred from the following stanza of *The First Epystill of the Papyngo*, by Sir David Lyndesay, a contemporary of Lauder :

"Trait ilk trew Barroun as he war thy brother,  
Quhilk mon, at neid, the and thy realme defende :  
Quhen suddantlie one doith oppresse one vther,  
Lat Iustice, myxit with mercy, thame amende.  
Haue thov thare hartis, thov hes yneuch to spend :  
And, be the contrar, thov arte bot *kyng of bone*,  
Frome tyme thyne hereis hartis bene from ye gone."

But I surmise that Lyndesay wrote *bane* and *gane*, and that to his printer, the Englishman Jhone Skott, belongs, of right, the paternity of the nonsensical *bone* and of the very unscottish *gone*. Whether for *bone* or for *bean*, Lyndesay would have written *bane*.

L. 30. *Schort*, 'shortly.' The use as adverbs of words now only adjectives will be found also in lines 63, 82, 190, 226, 228, 250, 255, 298, 318, 357, 389, 460, 470, 506, 517, 521.

L. 44. *Proceidis*, 'proceeds.' The verbal ending *is* is put as a separate syllable, or not, at the writer's option. It is not often so put in our poem; and yet we have, as dissyllables, *knawis*, l. 116; *makis*, l. 460; *lyis*, l. 494; *seis*, ll. 334 and 538. Also see the introductory note, near the end, and those on ll. 7, 21, and 235.

L. 58. *Ths*. See note on l. 26.

L. 63. *At all*, 'after all,' 'at most.' Compare l. 145.

L. 69. *Also quha vnderstude*, 'As one should understand.' There should be no comma after *also*.

*Also*=*as* is met with in Robert of Gloucester, in *Havelok the Dane*,

and in the *Early English Alliterative Poems*, so admirably edited by Mr. Morris, p. 67, l. 984, and p. 69, l. 1045. And see my note on ll. 191-195.

That, like the Latin *qui*, and—as Mätzner observes, in his *Englische Grammatik*, Vol. I., p. 298—the French *qui* in the phrase *comme qui dirait*, who formerly signified *one* and *people*, could be shown out of many an English author. But I shall confine myself to old Scotch. Bp. Gawin Douglas writes, in his *Æneis*, Preface, ed. Bannatyne Club, Vol. I., p. 3, l. 14 :

“ I meyn thy crafty warkis curyus,  
Sa quyk, lusty, and maist sentencyus,  
Plesand, perfyte, and feilabill in all degre ;  
As *quha* the mater beheld tofor thar E.

And we read, in Sir David Lyndesay's *Complaynt* :

“ Imprudentlie, lyk wytlis fullis,  
Thay tuke that young Prince frome the sculis,  
Quhare he, vnder Obedience,  
Waa lemand vertew and science,  
And haistellie plat in his hand  
The gouernance of all Scotland :  
As *quho* wald, in ane stormye blast,  
Quhen Marinaris bene all agast,  
Throw dainger of the seis raige,  
Wald tak ane chylde of tender aige,  
Quhilk neuer had bene on the sey,  
And to his biddying of [?] obey ;  
Geuyng hym haill the governall  
Off sehip, marchand, and Marinall.”

In these passages, *as* means ‘as if.’

According to Dr. Jamieson, in his Dictionary, *quha-say* “seems to signify a mere pretence ;” and he thinks it is “allied, perhaps, to the latter part of the Belgic word *wine-wasie*, a whim-wham.” His editor, Johnstone, thus etymologizes it: “Corr., perh., from Lat. *quasi*, as if.” The word is a concretion of *quha say* in the old expression *as quha say, als quha sa*. Compare, as to its composition, our *hearsay* and, particularly, the French *on-dit*.

Kehrein, fortified by abundant authority for his assertion, states that, in old German, *wer* ‘who,’ was used for the modern *irgend einer*, ‘any one.’ His words are: “Um den Begriff des lateinischen *quisquis, quicunque* (*wer immer*) auszudrücken, setzt die ahd. Sprache vor und



nach *wër*, *wa*; ein *só*; mhd. steht *swër*, zuweilen *swër dër*, später bloss *wër*. Später kommt *wer* und besonders *was* im Sinne von *aliquis*, *aliquid* = *irgend einer*, *irgend etwas* vor." *Grammatik der deutschen Sprache des funfzehnten bis siebenzehnten Jahrhunderts*, Vol. III., p. 229.

The senses of *who* were developed in this wise. In the first place, the word was interrogative; then it became indefinite, then equivalent to the protatic *whoso*, and, lastly, convertible with the relative *that*.

As in the line under annotation, so in l. 298, *enderstude* occurs as conditional. And so does *did* in lines 154 and 530.

L. 78. *Amangs*. For the final *s*, compare our vulgar *anywheres* and *somewheres*. In low German they say *mangs* and *manget*.

L. 80. *Spent*. Old Scotch poets do not hesitate, for the sake of rhyme, to substitute a participle for an infinitive, etc.

L. 89. *Gous that*. *That* is employed, as here, needlessly, according to the standard of modern English, in lines 95, 151, 252, 279, 481, 497, 506.

L. 95. *Quhoms that*. See the last note.

L. 97. *Naikit*. See note on l. 7, near the end.

Ll. 103, 104. 'Granting to some, merely because of agreements, permission to violate your princely enactments.'

On the lines thus elucidated the Reverend Peter Hall remarks as follows: "It is not easy to make out the sense of this couplet; but it may, perhaps, mean, 'Forgiving some *for mere acquaintance sake*, that they may *noise abroad* your liberality.' *Pure* is used in this sense by Chaucer; *pak* is intimate, familiar; and a *brek*, a shout, an uproar."

An excellent authority whom I have consulted having pronounced my unriddling of *pakkis* into 'pacts' to be "probable, but doubtful," I think it well to subjoin a quotation, apparently in point, from Sir David Lyndesay's *Tragedie*:

"Had we with Ingland kepit our contrackis,  
Our nobyll men had leuit in peace and rest,  
Our Marchandis had nocht lost so many *pakkis*,  
Our commoun peple had nocht bene opprest;  
On ather syde all wrangis had bene redrest:  
Bot Edinburgh, sen syne, Leith, and Kyngorne  
The day and hour may ban that I was borne."

Chalmers, I am aware, takes *pakkis* here to signify 'packs.' But 'bargains' seems to make equally good sense.

*Pak*, it is true, means 'intimate,' 'familiar;' and our poem, as in lines 140, 336, and 474, exemplifies adjectives in the plural put substantivally. Nevertheless, I cannot convince myself that Lauder intended, by the words *for pure pakkis*, to imply 'merely as being familiars.'

L. 114. 'The' is here to be supplied before *Kyng*. See the latter part of the quotation from Chalmers, in the note on l. 26.

L. 115. *Quha*, 'who,' the relative; but, as such, nowhere else, I perceive, in this poem. And it may be doubted whether Lauder would not here have preferred *that*, but for its coming twice in the line preceding.

This, then, is another instance to add to those given in the *Transactions of the Philological Society*, 1860-1, pp. 299, 300. Mr. Weymouth, *ibid.*, pp. 71, 72, having found *who* for *that* in Gerrat Barry's *Siedge of Breda*, 1627, was "inclined to think" that it was then, "possibly" "only an Irishism." How as to Shakspeare?

L. 116. *Knawis*. See note on l. 44.

L. 124. *Eradicat*, 'eradicated.' See note on l. 1.

L. 133. *Thyng*, 'thing,' in the sense of 'doing,' 'course of conduct.' To Lauder and his contemporaries this word suggested more of process, as distinguished from fact, than it suggests at present. The poet's *thyng* is not, then, the weak word and the lazy rhyme which, at the first blush, it looks to be. Compare its employment in lines 334, 379, 410, and 518.

As against Horne Tooke's derivation of *thing* from *think*, it seems reasonable to ally the word, after Wachter, to *than*, from the Gothic *tdujan*, *facere*. The meanings of the Anglo-Saxon and Old Norse *þing* and its conjugates strongly support this view.

See Mr. Furnivall's paper on *Thing*, in the *Transactions of the Philological Society*, 1859, pp. 125, 126. In his edition of Roberd of Brunne's *Handlyng Synne*, p. 19, l. 548, and p. 197, l. 6314, *þyng*, as he points out, has the sense of 'doing,' 'working.'

L. 137. *But procees more*, 'without further delay.' A shorter expression of the same idea occurs in Sir David Lyndesay's *Dreme*:

"Constranit I was to sleip withouttin more."

# NOTES.

L. 140. *Forasaid*, 'things aforesaid.' And so we have, in lines 336 and 474, *puris*, for 'poor folk.' Compare our *incourables*, by *these presents*, etc.

L. 145. *At all*, 'after all,' 'at most.' Compare l. 63.

L. 151. *Gous that*. See note on l. 89.

L. 154. *Did* is here conditional, as in l. 530. See note on l. 69, at the end.

L. 156. *Grace*. See introductory note.

L. 157. Supply 'to' after *pretende*. See note on l. 11.

P. 8, heading of canto. *The heuin*. See note on l. 26.

L. 165. *Cause* for *cause* 'to'. See note on l. 11.

L. 168. *Knawin* is to be pronounced *knaun*. In l. 348, *awin*=*awn*; in l. 339, *chosin*=*chos'n*; in l. 357, *schauin*=*schaun*; in l. 390, *sawin*=*sawn*; etc. See, for the general prosodial value of *i* in a final syllable, the second note on l. 7, and the notes on lines 21 and 44.

L. 173. *Leir* for 'learn to.' See note on l. 11.

Ll. 191-195. 'Thus, unless kings are grounded in God's Word of verity; unless their lieges, as godly men, perfectly know and practise God's Word; and if there are not true preachers;' etc.

In l. 193, I should have printed *also godlie men*. See note on l. 69, where, as here, *also* signifies 'as.'

L. 235. *Dois*. See the introductory note, near the end, and that on l. 44.

L. 239. Supply 'to' before *haus*.

L. 252. *Quhill that*, 'while,' in the sense of 'until.' And see note on l. 89.

L. 273. *But proces more*, 'without further delay.' See note on l. 137.

L. 274. *The heuinis glorie*. See note on l. 26.

L. 279. *Quhen that*. See note on l. 89.

L. 284. *Vassallage*, 'valour,' 'prowess.' In feudal times, the noblest duty of a vassal, and that for which he was best rewarded, namely, by the gift of land, was military service; and hence *vassalage* came to have the import which it here bears.

L. 298. *Vnderstude*, 'should understand.' See l. 69, and the note thereon, at the end.

L. 304. *Godlie*. See introductory note.

L. 305. *Moik*. See introductory note.

L. 311. *Moist*. See introductory note.

L. 315. *Hors*. This use of the singular form, also seen in l. 440, is observable.

L. 320. *The fouth*. See note on l. 26.

L. 324. *The for les rent*, 'far less recompence.' See note on l. 26.

On these words the Reverend Peter Hall thus annotates: "The *for les rent*. So it stands in the original edition. *Farle*, or *ferle*, means a *third*, or *fourth*, *part*. Whether the Curate's stipend, in ancient days, was so proportioned to the Vicar, or Rector's, *waige*, we can only conjecture."

L. 334. *Seis*. See note on l. 44.

L. 336. *Puris*, 'poor folk.' See note on l. 140.

L. 339. *Chosin*. See note on l. 168.

L. 340. *As I afore haue done discus*, 'As I already have discussed.' This idiom is common in old English and Scotch. Is it emphatic?

"Lyndsay, like Chaucer, uses *do* and *done* as auxiliary verbs, according to the old English manner: 'sall *do* appeir,' for 'shall appear;' '*has done remain*,' for 'has remained;' '*has done complet*,' for 'has completed;' '*has done avance*,' for 'has advanced;' '*hath done indyte*,' for 'has indited.'" Chalmers: *Poetical Works of Sir David Lyndsay*, Vol. I., pp. 158, 169.

In Western India one constantly hears, from natives of the country that smatter a little English, such phrases as *He has done gone*, *I have done sold it*, etc.

L. 348. *Awin*, 'own.' See note on l. 168.

L. 357. *Schawin*, 'shown.' See note on l. 168.

L. 376. *Pringnant*, 'pregnant.' The insertion of an *n* before the *gn* of *pregnant* seems to have been a device for preserving the palatality of its *g*. This view is borne out by the rule of pronunciation laid down by Palsgrave, as quoted in my note on l. 385. For an *i* sound added to that of a guttural would change this letter into a palatal: compare the Italian *gia*, *giorno*, etc. It would, therefore, follow that words like *pregnant* were once pronounced after the French mode.

L. 382. *Boith*. See introductory note.

L. 385. *Lynage*. This word is a derivative of *lign*, as *personnage* is of *personne*. The interposition, in our modern *lineage*, of the *e*

before *age* must have been with reference to the French manner of pronouncing the original form, *lignage*. And now the epenthetic *e* has become a syllable by itself.

As we have treated *lignage*, so—only that the inserted vowel is *i*—we have treated *billard*, *brillant*, *gaillard*, *poignard*, *vaillant*, etc. etc. To be consistent, we ought to spell and pronounce *poniant*, and not *poignant*.

The following extracts from Palsgrave, who wrote in 1530, bear directly on the change of *lignage* into *lineage* :

"Also, whan so ever these iiii letters, *gna*, *gne*, or *gno* come to gyther, eyther in a nowne substantive or in a verbe, the reder shall sounde an *i* shortly and confusely betwene the *n* and the vowel folowynge.

\* \* \* \* \*

"Also, all wordes in the frenche tong whiche, in writtyng, ende in *age*, shall, in redyng and spekyng, sounde an *i* betwene *a* and *g*, as though that *a* were this diphthong *ai*." *Lesclaircissement de la Langue Francoyse*, Paris edition of 1852, p. 8.

*Lignage* had, thus, a twofold title to transformation.

L. 390. *Sawin*. See note on l. 168.

L. 397. *Liste*. Supply 'to.' See note on l. 11.

L. 411. *Iugis*. See note on l. 21, near the end.

L. 418. *He stands no aw*, 'he stands in no awe.' It is not unusual, in old Scotch, to omit the *in*, as here.

L. 427. *Vincusis*, 'vanquishes.' The Reverend Peter Hall changes this word to *winouses*, and adds: "What may be the meaning of this word, we must acknowledge our entire ignorance, and shall be most happy, if any reader can inform us."

Ll. 431, 432. The locution in the text is like the German *es riecht nach*. Compare the Yorkshire *What do you think to this?*

*To smell to a rose*, for *to smell a rose*, was English, better or worse, certainly from the time of Swift onwards for a century and more.

L. 438. *Ryches*. See note on l. 21, near the end.

L. 440. *Hors*. See note on l. 315.

L. 441. *Fbis*, 'foes.' See introductory note.

L. 451. *Haus*. See the introductory note, at the end.

L. 453. *Iudgis*. See note on l. 21, near the end.

L. 460. *Makis*. See note on l. 44.

L. 463. *Iugis*. See note on l. 21, near the end.

L. 466. *Buddis hes tane*, 'bribes have taken.' The Reverend Peter Hall corrupts these words into *budds his tane*, and then goes on to say: "This expression must likewise be left to the ingenuity of others. The word *bud* is found in Beaumont and Fletcher, but supposed to be a corruption in the text."

L. 471. *Refuge*; 'excuse.' And so the word is used in the ensuing stanza:

"Sa mony Iugeis and Lordis now maid of late,  
Sa small *refugeis* the peure man to debait;  
Sa mony estait, for commoun weill sa quhene  
Ouir all the gait, sa mony thevis sa tait,  
Within this land was nevir hard nor sene."

*Poems of William Dunbar*, edited by David Laing, Vol. II., p. 26.

L. 474. *Puris*, 'poor folk.' See note on l. 140.

L. 481. *Vntyll that*. See note on l. 89.

L. 487. *Vesey*. This word is one syllable. And so in Bp. Gawin Douglas, *Aeneis*, ed. Bannatyne Club, Vol. I., p. 145, l. 30:

"Heirot awondrit, with breist hait as fyre,  
Be fervent luf kendillit in gret desyre  
Our cuntre man to *visay*, and with hym talk,  
To know thir strange casys, on I stalk  
From the port, my navy left in the raid."

L. 494. *Lyis*. See note on l. 44.

L. 497. *Geus that*. See note on l. 89.

L. 500. *Thole*. Supply 'to.' See note on l. 11.

L. 502. *Hecht*. Supply 'to.' See note on l. 11.

L. 506. *How that*. See note on l. 89.

L. 520. *Hearis*. This word is not to be mistaken for *heirs*, which, in old Scotch, is *airis* or *ayris*.

L. 530. *Did* is here conditional, as in l. 154. See note on l. 69, at the end.

L. 538. *Seis*. See note on l. 44.

## G L O S S A R Y.

\*.\* There are many words in the foregoing poem which it has not been thought necessary to consign to this glossary; and yet more will be found in it, probably, than any but the most inobservant will need to have elucidated. It has not been supposed, however, that even they, with the aid of the context, would seek for explanation of *acendence, be wer, byds, comyt, determe, ee, glors, in doid, iniure, ken, leill, na, nother, parfyllie, perfyte, pront, sa, stress, swithlie, sweird, tane, to gidder, verray, wardlye, withouttin*, etc. etc.

As to the spellings in the poem, likely to cause perplexity, the commutations, over and above those remarked on in the notes and below, required in order to make modern English, are, chiefly: *a* into *e* (*thay*) and into *o* (*wrang*), *ch* into *gh* (*throuch*), *e* into *a* (*fer*) and into *i* (*leue*), *i* into *e* (*chosin*), *it* into *ed* (*nakit*), *nth* into *ngth* (*strenth*), *o* into *a* (*ony*), *s* into *sh* (*call*), *sch* and *ss* into *sh* (*schort* and *wyssiis*), *u* into *oo* (*pure*), *y* into *i* (*yre*).

Further, there is here but one symbol, *I*, for *I* and *J*; and but one, *i*, for *i* and *j*. *V* stands for both *U* and *V*; and *u*, *v*, *w* are used promiscuously, except that *u* is never initial.

The parentheses embrace, besides etymologies, words cognate to the terms entered, and more English, or more modern, forms of those terms, real, or, at least, analogical.

Abasit=abashed, l. 231.

Abone (aboon: A. S. *abufan*) = above, ll. 6, 114.

Abusit=injured, l. 331.

Accord of=accord with, l. 410.

Accusit=blamed, l. 332.

Act=enactment, l. 104.

Aganis=against, ll. 106, 212. In contrariety to, l. 238.

All=every, l. 144. All and od.

See *Od*. At all=after all, at most, ll. 63, 145.

Als (A. S. *eall swa*)=as, l. 70. Alsweill, alsweil, als weill=as well.

Als (A. S. *eall swa*)=also, ll. 202, 363, 402, 520.

Also (A. S. *eall swa*)=as, ll. 69, 198. See notes.

Amangs=among, l. 78. See note.

And (an)=if, ll. 85, 397.

Ane (one)=a; one.

As=as if, pp. 25, 26.

At, att. At neid=in need, p. 25.

And see *Schorte*.

Aucht (ought: A. S. *aht*)=owe, l. 144.

Aw=all, l. 204.

Awondrit=surprised, p. 32.

Bane=bean, l. 29. See note.

Be=by. Be no maner=in no manner, l. 259.

Becum (become)=happen, pp. 1, 6.  
 Bene=is, l. 65. Are, pp. 25, 26.  
 Bergane (bargain: O.F. *barguiner*,  
 to boggle)=wrangling, quar-  
 relling, l. 458.

Bot=but.

Bruke (brook: A.S. *brúcan*)=pos-  
 sess, l. 152.

Bud (A.S. *búdo*, offered)=gift,  
 bribe, l. 466.

But=without, sans.

Bye. See *Do bye*.

Catyue (caitiff)=wretch, wretched  
 person, l. 97.

Coit=coat, p. viii.

Conmit=commit, l. 420.

Conqueis=acquire, gain, l. 254.

Conquest (Med. L. *conquestus*)=  
 acquisition, gain, l. 264.

Contrar (F. *contraire*)=contrary.

Couatyce (covetise: L. *cupiditas*;  
 O.F. *coveitise*)=covetousness, ll.  
 127, 462.

Cowp=cup, p. vi.

Cure (L. *cura*; F. *curo*)=care, ll.  
 98, 185, 413. Charge, ll. 62,  
 143, 322, 335, 354. Duty, ll.  
 100, 233, 343, 509. Calling,  
 l. 285. Discharge of occupation,  
 ll. 243, 447.

Debait (F. *débattre*)=bring low,  
 p. 32.

Debait=contention, l. 458.

Decrete (L. *decretum*)=decree, l.  
 442.

Dede=deed, l. 14.

Depesche (despatch: O.F. *depes-  
 cher*)=get rid of, remove, l. 290.

Detbound=in duty bound, under  
 obligation, l. 345.

Detfull=dutiful, bounden, l. 176.

Dispensand with=giving a dispen-  
 sation to, allowing, l. 103.

Do bye=avail, stand in stead, l. 23.

Dred=dreaded, l. 7.

Dreid (dread)=doubt, l. 201.

Dytement (indite: O.F. *dite*, a  
 writing)=composition, l. 530.

Eird (earth: A.S. *eard*)=land,  
 country, ll. 152, 270.

Ekit=made more, l. 224.

Elne (A.S. *elne*)=ell.

Elykewyse (alike) = in like  
 sort, l. 34. Accordingly, l. 84.

Eruditioun=instruction, monition,  
 p. 1; l. 160.

Expone (expose)=explain, ex-  
 pound, l. 225.

Falset (O.F. *fausets*)=falsehood.

Faltour (faulter)=offender, delin-  
 quent, l. 23.

Fede, feid (feud: A.S. *fæhðe*)=  
 enmity, hatred, ll. 13, 441.

Feilabill (feelable)=impressive,  
 p. 26.

Feill (feel, perception)=know-  
 ledge, l. 451.

Feird, ferit (feared)=in fear, ll.  
 258, 269.

Fleche (fleece: G. *flehen*, to be-  
 seech, caress)=flatter, l. 232.

Fois=foes, l. 441.

For=by reason of, ll. 13, 103, 137,  
 258, 307, 411, 441, 499.

Forbate (? O.F. *forbir*, to furbish,



- decorate), ? figured, flowered, p. viii.
- Forlorne (A.S. *forloren*) = utterly lost, l. 240.
- Fors (force) = consequence, matter, l. 316.
- Forsaid = things aforesaid, l. 140. See note.
- Fouth (*quasi* fulth, fulness) = plenty, abundance, l. 320.
- Furthschawin = shown forth, l. 503.
- Ganand (gainly: O.N. *gegna*, to avail, meet) = suitable, l. 299.
- Gait (gate: O.N. *gata*) = road, public street, p. 32.
- Geir (gear: A.S. *geara*, provision) = wealth, substance, l. 23.
- Geue (give) = if.
- Governall = governance, p. 26.
- Gretying (greeting: A.S. *grætan*) = lamenting, crying, l. 92.
- Gude (good) = rank, l. 282.
- Haill = whole.
- Haitrent = hatred, l. 459.
- Harborus = hospitable, l. 303.
- Hasardour = gamester, l. 293.
- Haue (have) = behave, comport, p. 1.
- Hear (A.S. *hearra*, *hera*) = lord, chief, l. 520.
- Hecht (hight: A.S. *het*, *heht*) = promised, ll. 398, 502.
- Heid, on (on head) = headlong, in haste, l. 423.
- Hereit (harried: A.S. *herian*) = spoiled, plundered, robbed; ruined by extortion, l. 470.
- Here = hear, lord, p. 25.
- Heycht (*hecht*) = commanding; domineering, l. 459.
- Hird (herd: A.S. *hyrde*) = pastor, ll. 287, etc.
- Hirscheip (? A.S. *hire*, army + *-scipe*, *-ship*) = wreck of property, l. 109.
- Hois = hose, p. viii.
- Hors = horses, ll. 315, 440.
- Humelie (see *Humyll*) = humbly, l. 528.
- Humyll (L. *humilis*; O.F. *humele*) = humble, ll. 247, 310, 421.
- Hycht, on (on hight: ? A.S. *hatan*, to call) = loudly, distinctly, l. 207.
- Hyne (A.S. *hiona*, hence) = afar; in the next world, l. 241.
- Ilk (A.S. *ælc*) = every, ll. 168, 541.
- Ilke (A.S. *ile*, *yle*) = same, l. 49.
- In = into, l. 488. Omitted, phraseologically, where it would now be used, l. 418. See note. In to = into, which see.
- Indure = persevere, ll. 139, 209.
- Into, in to = in.
- Ioyse (joice: F. *jouir*) = enjoy, possess, l. 126.
- Iure (jure) = jurisprudence, l. 448.
- Kart (chart) = drawing, p. viii.
- Lambmes = lammas, Lady-mass, p. x.
- Lawer = lawyer, l. 427.
- Ledgin (L. *legere*) = book-learning, l. 428.
- Leid (let) = permit, l. 442.

Leir (A.S. *læran*)=teach, instruct, l. 151. Learn, l. 173.

Liste (list)=will, be inclined, l. 397.

Lynage (F. *lignage*)=lineage, l. 385. See note.

Lufe=love.

Lusty=delightsome, p. 26.

Maker (cf. *ποιητής*, from *ποιέω*)=poet, p. 19.

Marinall=mariner, p. 26.

May=shall, ll. 119, 171, 173.

Ministrat=ministered, l. 11.

Mon (O.N. *mun*)=shall, will, must.

Mouit=promoted, l. 335.

Myster (Dan. *mister*, to want)=need, ll. 347, 430, 490.

Name=honour, l. 142.

Narratioun. See *Nerratioun*.

Necessar (F. *nécessaire*)=necessary.

Nerratioun (narration)=representation, report, l. 412. At schorte nar.=at short notice, l. 213.

Nocht (A.S. *noht*, *nocht*)=not.

Nor=than, l. 26.

Od, all and=all and sundry, l. 165.

Of=from, ll. 122, 396, 461, 462.

By, l. 66. With, l. 410. See *Accord of*.

On=in, l. 447. And see *Heid* and *Hycht*.

Or, or euer=before, ll. 203, 355.

Ouir se (oversee)=overlook, tolerate, l. 485.

Paek=pak, pact, p. 27.

Paired (impaired)=made less, l. 224.

Pak (pact)=compact, l. 103.

Parsonage (personage)=personal aspect, l. 283. See note.

Part=party, l. 422.

Pat=put, the preterite, ll. 88, 354.

Peruerst (perverse)=depraved, l. 512.

Plat (pret. of *plet*: ? A.S. *plattian*, to strike)=thrust, put, p. 26.

Pose (A.S. *pusa*, *pose*, small bag, purse)=private fisc, l. 260.

Potestatis (L. *potestas*; O.F. *possitet*)=powers, potentates, l. 412.

Prease, preis (press)=strive, exert one's-self, ll. 215, 243, 253.

Pretende=aim, aspire, l. 157.

Pringnant (pregnant)=quick, active, ready, l. 376. See note.

Proces (process)=delay, ll. 137, 273.

Promoue=promote, ll. 296, 387.

Properteis=qualifications, l. 341.

Propine=propyne, p. vii.

Proponit (proposed)=offered, p. vi.

Propyne (O.F. *propine*)=present, l. 499.

Pure=mere, l. 103.

Puris=poor folk, ll. 336, 474. See note on l. 140..

Quha=who, l. 115. See note.

Whoso, l. 405. One, any one, l. 69. See note. People, p. 26.

Quhairintill=wherein, p. ix.

Quhais (A.S. *hwæ*)=whose, l. 22.

Quhare=where.

Quhare to=whereto..

Quharin=wherein.

Quhat=what.

Quhen=when.

- Quhene (A.S. *hwæne*, *hwene*)=few, small number, p. 32.  
 Quhilk (A.S. *hwylc*, *hwilo*)=which, who.  
 Quhill that (while that)=until, l. 252.  
 Quho=quha, who, p. ix. One, any one, p. 26.  
 Quhome=whom.  
 Quhose=whose, p. 1.  
 Quhow=how, ll. 277, 363.  
 Quhyle=while, time, l. 485.  
 Quyk (quick)=lively, spirited, p. 26.  
  
 Raid=road, roadstead, p. 32.  
 Raryng=roaring, l. 92.  
 Rather (comp. of *rath*, A.S. *ræðs*, *hræð*)=sooner, ll. 25, 254.  
 Rathest (superl. of *rath*: see *Rather*)=promptest, readiest, p. 1.  
 Raueand (raving, *i.e.* ravishing, snatching: A.S. *reafian*, *refan*; F. *ravir*)=ravening, ravenous, l. 352.  
 Rax (reach: A.S. *ræcan*)=hold out, remain, l. 132.  
 Rectoraige (rectorage: compare *vicarage*)=rector's benefice, l. 326.  
 Refuge=excuse, self-exculpation, l. 471; p. 32.  
 Refuse=preclude, l. 508.  
 Regarde=importance, l. 316.  
 Rent (A.S. *rent*; L. *redita*; F. *rente*)=revenue, l. 79. Income, l. 324.  
 Resaue=receive, l. 53.  
 Reuth (ruth)=pity, ll. 186, 414.  
 Rewyne=ruin, l. 210.  
  
 Rycht (right)=even, just, ll. 33, 348.  
 Ryng (L. *regnum*; F. *règne*)=kingdom, ll. 38, 383.  
 Ryng=reign, ll. 1, 154, 272, 338. Have authority, l. 374. Abide, remain, l. 184.  
  
 Salbe=shall be.  
 Samyn (Moeso-G. *saman*)=same, l. 164.  
 Scho (A.S. *seo*)=she, p. vi.  
 Schorte, att=in short, l. 265.  
 Sely (silly: A.S. *sel*, *sæl*)=wretched, ll. 71, 81.  
 Sen (A.S. *seððan*)=since. Sen syne=since then, p. 27.  
 Seruande=servant, l. 59.  
 Sic=such.  
 Siclik=siclyke, likewise, p. vii.  
 Siclyke=suchlike, l. 440.  
 Siclyke=likewise, p. 1.  
 Sleprie=sleepy, l. 287.  
 Smell to=smell of, ll. 431, 432.  
 Smore, smure (A.S. *smoran*)=smother, suppress, conceal, ll. 220, 433.  
 Solistar (solicitor)=agent in a court of law, advocate, l. 426.  
 Solistatioun (solicitation)=importunity, l. 411. Management in courts of law, forensic advocacy, l. 429.  
 Spent=spend, l. 80. See note.  
 Spreit=spirit, l. 310.  
 Suld, sulde (A.S. *scoolde*)=should.  
 Swa (A.S. *swa*)=so.  
 Syne (? A.S. *sæne*, slow)=then, and then, ll. 236, 467, 488.

Tait (O.N. *teitr*)=active, lively,  
p. 32.

Teine (A.S. *teóna*)=sorrow, vexa-  
tion, l. 488.

Tent (attention)=heed, notice, l.  
161.

Tergat (? der.)=blazon, l. 439.

Thame=themselves, p. 1.

Than=then.

That, affixed superfluously, by the  
rule of modern English, note on  
l. 89. Omitted where it would  
now be used, l. 223.

The, prefixed where now not re-  
quired, note on l. 26. Omitted  
where now required, note on l.  
114; p. 25.

Thir=these.

Thocht=though.

Thole (A.S. *þolian*)=permit, suffer,  
l. 500.

Throung=thrown, l. 220.

Til=tyll, to, p. viii.

Tinsail (*tyne*, which see)=loss,  
damage, l. 382.

To=of. See *Smell to*. Omitted  
where now employed, note on  
l. 11; also l. 239, and note.

Tofor=before, p. 26.

Toulþe (cognate with towel: O.F.  
*touoiller*, to wash, rub; *touoilleis*,  
i.e., "d'abord bain de sang, mas-  
sacre, puis mêlée, presse")=  
squabbling, l. 458.

Traist (trust)=confident, certain,  
l. 99.

Treit=entreat; encourage, l. 27.

Trewtwiche=truetchouch, l. 226.

Trow=believe, ll. 83, 251, 521.

Twiching=touching, concerning,  
p. ix.

Twois=two's, l. 500.

Tyll (till: A.S. and O.N. *tiŷ*)=to.

Tyne (O.N. *tyna*)=lose, l. 138. Be  
lost, fail, l. 500. Be ruined, l.  
96. Die, l. 110.

Vassallage=prowess, l. 284. See  
note.

Vesy (F. *viser*)=visit judicially,  
l. 487. See note.

Vile=insignificant, l. 97.

Vincus=vanquish, l. 427.

Vinolent (L. *vinolentus*)=given to  
wine, l. 286.

Visy=vesy, visit, p. 32.

Vmquhile (A.S. *ymb*+*hwile*)=late,  
deceased, p. x.

Vncouth= strange, unknown, l.  
125.

Vnderly (underlie)=be subjected  
to, suffer, l. 196.

Vnfenþeitlie (unfeignedly)=undis-  
guisedly, clearly, l. 431.

Vnto=for, l. 158.

Vntyll=unto, l. 408. Compare  
*Tyll*.

Vse=employ, l. 360. Be occu-  
pied with, ll. 129, 278, 280.  
Administer, ll. 378, 507.

Waige (wage)=recompence, ll.  
135, 325.

Waird (O.N. *veria*)=expended; be-  
stowed, l. 330.

Wald (A.S. *walde*)=would, should.

Walkryfe (wakerife)=watchful,  
vigilant, ll. 376, 447, 489.

Wat (wot)=know, l. 454.

Weine (ween: A.S. *wēnan*)=think,  
imagine, conjecture, l. 487.

With. See *Dispensand with*.

Wod (A.S. *wōd*)=mad; wild; furious, violent; irascible, choleric, passionate, l. 286.

Wryit (wried)=twisted, distorted, changed, l. 221.

Wycht (wight: A.S. *wiht*; O.N. *vætt*)=person, ll. 17, 81, 409.

Wyte (wite: A.S. *wittan*)=blame, ll. 353, 522.

Yai=they, l. 29. These, l. 360.

Yair, yar, yare=their.

Ye=the.

Y-groundit (A.S. *gegrunded*)=grounded, l. 191.

Yir=these.

Yneuch (A.S. *genog*, *genoh*)=enough, p. 25.

ȝe=ye, you.

ȝeill (zeal)=intent, l. 532.

ȝeir=year.

ȝellyng=yelling.

ȝit, ȝitt=yet.

ȝok, ȝoke=yoke.

ȝoung=young.

ȝour=your.

ȝouris=yours.

ȝov, ȝow=you.

### CORRECTIONS.

Preface, p. viii., l. 3. For [14?] read [xiiii].

P. 5, l. 69, and p. 9, l. 193. Remove the comma after *also*.

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